# A
# MASTER-KEY
## TO
# FREE-MASONRY;

By which all the

## SECRETS of the SOCIETY
## ARE LAID OPEN;
### AND THEIR
## PRETENDED MYSTERIES
Expoſed to the PUBLIC.

With an accurate
## ACCOUNT of the EXAMINATION
### OF THE
Apprentice, Fellow-Craft, and Maſter.

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*Quicquid ſub terrâ eſt in apricum proferet ætas.* HOR.

—— Your Secrets, Sirs, will riſe,
Tho' all the Earth o'erwhelm them, to Men's Eyes.

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N. B. The Public may depend upon this being a genuine Account of their whole Secrets, by which a Perſon may gain Admittance into a Lodge.

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The SECOND EDITION.

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MDCCLX.

A

# MASTER-KEY

TO

# FREE-MASONRY;

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TO THE

# FREE-MASONS.

GENTLEMEN,

I will candidly confeſs to you that you are betrayed, but at the ſame time muſt confeſs to you that I am not the traitor. I came to the knowledge of your ſecrets in this manner. You muſt know, I brought a very inquiſitive and prying temper into the world with me. It was therefore natural that your ſecrets ſhould pique my curioſity. The ſhorteſt way to gratify this inclination was to have entered myſelf a member of your ſociety, but, as you exact

act an oath of ſecrecy, and as I could never look upon oaths as things of as little conſequence, as they are thought by ſome Cuſtom-houſe officers, I was obliged to have recourſe to another expedient. I made it my buſineſs to ſeek out one of your unworthy members, for every ſociety has ſome, and found means to draw from him a full and complete detail of your ſecrets. I made the experiment of the ſigns I learned from him upon many of your brethren, whom I had the good fortune to paſs myſelf upon for a Free-Maſon. Emboldened by this ſucceſs, I went ſo far as to frequent your Lodges, and by ſo doing for ten years ſucceſſively, I have acquired ſuch thorough information concerning every thing that relates to your order, that I may ſay, without vanity, that I am as completely

pletely initiated into your myſteries as the moſt profound of your doctors. If you doubt of this you may eaſily be ſatisfied by applying to my publiſher, who will communicate to you my anſwers to all ſuch queſtions as you think proper to propoſe. Gentlemen, if you are ingenuous enough to own, that what I advance in this work is true, you will, I make no doubt, have recourſe to the ſubterfuge of ſaying, that this is not all, that I have not diſcloſed in what the grand ſecret of your order conſiſts, and that it is impoſſible it ſhould ever be divulged. You will in all probability, Gentlemen, avail yourſelves of this artifice, and, I muſt own, you will be in the right in ſo doing. This is your beſt method of impoſing upon the public, who will not think your myſteries quite as ſerious and important

tant as you would have them thought. However, Gentlemen, your conſciences bear witneſs to the truth of what I advance; and I conſent to be looked upon as the moſt deſpicable of impoſtors, if your ſociety has any other ſecrets but thoſe contained in this book. I here deviate from the ſtyle of a dedication, Gentlemen, but to make you ſome amends, I muſt own, that it is but doing juſtice to your Order to acknowledge, that there belong to it a great number of perſons, of all ranks, highly reſpectable for their virtues and their perſonal qualifications. I am

GENTLEMEN,

Your moſt obedient,

Humble Servant,

THE AUTHOR.

A

# MASTER-KEY

TO

# FREE-MASONRY, &c.

AS my intention is to introduce the reader into the aſſemblies of Free-Maſons, I ſhall begin by explaining the terms made uſe of by the order, which I look upon as indiſpenſably neceſſary to enable the reader to underſtand what follows.

The ſociety of Free-maſons was in its origin, a ſociety of perſons who unitedly made a vow to rebuild Soloman's Temple. It does not ſeem probable, that the modern Free-Maſons have any thoughts of putting this deſign into execution; if they have, their ſociety muſt laſt a long time; for it does not ſeem probable, that this event will take place for many years. But the truth of it is, that this name of Free-Maſons is

entirely allegorical, the real deſign of the eſtabliſhment of this ſociety is to mend the heart, to inform the underſtanding, and act in every reſpect, according to the laws of decency and good order; this is denoted by the principal emblems of the Free-Maſons, which are the rule and compaſs.

In former times there was but one Grand Maſter, and he was an Engliſhman; at preſent every country where Free-Maſonry is eſtabliſhed, has its peculiar Grand Maſter. He that is inveſted with this dignity, is called Right Worſhipful: 'tis his buſineſs to deliver the conſtitutions to the Maſters who preſide over particular aſſemblies. Their conſtitutions are always ſigned by a principal officer of the order, namely, by the Secretary General.

'Tis at the diſcretion of the Grand Maſters to hold an aſſembly or Lodge whenever they think proper: the only regular and conſtant aſſemblies, are thoſe that are held on the ſecond Saturday of every month.

Tho' all the aſſemblies of Free-Maſons are commonly called Lodges; this name properly belongs to none but ſuch as have a Maſter nominated by the Grand Maſter. Theſe Lodges are diſtinguiſhed by the names of thoſe that preſide in them; thus it is cuſtomary

cuſtomary to ſay, I have been received in Mr. N's lodge.

As all Free-Maſons are at liberty to aſſemble whenever they think proper; they elect a Preſident by the plurality of voices, when he who is appointed by the Grand Maſter happens not to be in the way. However, if any of the principal officers who attend the Grand Maſter ſhould happen to be preſent, he is generally preferred before others. I ſhall hereafter inform the reader who theſe officers are.

The number of perſons of which a Lodge is compoſed is indeterminate; but no aſſembly of Free-Maſons is looked upon as a Lodge, unleſs there are preſent two Maſters, three Fellow-Crafts, and two Apprentices. We ſhall hereafter explain to the reader the meaning of theſe titles, in our deſcription of the reception of a Free-Maſon.

When a Lodge is held, there are two principal officers under the Maſter, theſe are called Aſſiſtants: their buſineſs is to cauſe the laws of the ſociety to be put into execution, and to give the word of command when ordered by the Grand Maſter. Every Lodge has likewiſe it's Treaſurer, in whoſe hands are depoſited the funds of the ſociety.

The charges of the company are defrayed by him, and in every aſſembly held on the firſt of a Month he is obliged to lay his accounts before the Brothers. There is moreover a Secretary, whoſe duty is to collect the principal deliberations of the Lodge, in order to impart them to the Secretary General of the order. The authority of a Maſter, tho' chief of a Lodge, has influence no farther than he is himſelf a zealous obſerver of the ſtatutes; for if he ſhould enfringe any of them, the Brethren do not let him paſs uncenſured. When an accident of this kind happens, each Brother has his vote upon the occaſion, and the puniſhment preſcribed is more or leſs ſevere, according to the nature of the offence. This is ſometimes carried ſo far, as to depoſe the Maſter and exclude him from the Lodges.

When a Brother has prevaricated, the Maſter reproves him, and he may fine him by his private authority; this fine muſt be pay'd directly, and is always ſet apart to relieve the poor. The Maſter however, does not puniſh any but ſlight faults in this manner, when they happen to be of greater importance he is obliged to call an aſſembly in order to deliberate thereupon. We ſhall hereafter lay before the reader the ceremony obſerved upon the expulſion of a Brother. I ſhall only juſt oberve at preſent, that

that when a Brother is excluded, or has given the ſociety occaſion to treat him with rigour, he is not obliged to quit the Lodge directly, but notice is given that it is ſhut. The reader may perhaps imagine, that by ſhutting the Lodge is meant, ſhutting the door of the Lodge; 'tis the very reverſe. When a Lodge is ſaid to be ſhut, any body that is not a Free-Maſon has free acceſs to it; he is admitted to eat and drink there, and talk of the news of the day. To open a Lodge in the Free-Maſon's language ſignifies, that 'tis allowed to ſpeak openly of the myſteries of Free-Maſonry, and of whatever concerns the order: at ſuch a time none of the profane (ſo all but Free-Maſons are called by the ſociety) are admitted, and if any intruder ſhould enter, the Lodge would be immediately ſhut; that is to ſay, a profound ſilence would be obſerved, with regard to the affairs of the Free-Maſons. 'Tis to be obſerv'd however, that there is no danger of interruptions, except in the particular aſſemblies; for when a Grand Lodge is held, all the entrances are guarded that none of the profane can get in: if however, notwithſtanding all the precautions taken, any body ſhould have the addreſs to introduce himſelf, or any ſuſpected Apprentice ſhould make his appearance while the myſteries of Free-Maſonry are treated of, whoever ſhould firſt preceive it, would not fail to

appriſe

appriſe the Brothers, by telling them 'tis raining; the meaning of which words is, that 'tis nót ſafe to ſpeak any longer of what concerns Free-Maſonry. At theſe ſolemn aſſemblies every Brother has an apron made of a white ſkin, and the ſtrings are made of ſkin likewiſe. The aprons of ſome are ſimple, and without any ornament; others wear aprons bordered with blue ribbon: with the apron they carry the rule and compaſs, which are the emblems of the order.

When they ſit down to the table, the Maſter is ſeated in the firſt place on the eaſt-ſide: the firſt and ſecond Aſſiſtants are ſeated oppoſite to him on the weſt-ſide; if 'tis the day of a reception, the candidates have the honourable place, that is to ſay, they are ſeated on the right and left hand of the Maſter.

On the days of reception, the Maſter, the two Aſſiſtants, the Secretary, and the Treaſurer of the order, wear about their necks a blue ribbon of a triangular figure. By the Maſter's ribbon hang a rule and a compaſs, which ſhould be made of gold, or at leaſt gilt: the Aſſiſtants and other officers carry the compaſs alone.

The candles that are placed upon the table, muſt always be placed in the form of

a triangle; nay, there are many Lodges in which the candleſticks are of a triangular figure: they are uſually made of wood, and carved with allegorical figures, alluding to Free-Maſonry. However, this is not univerſally obſerved. Upon the table are always placed three, five, ſeven or nine diſhes. When the whole company is ſeated, every body is at liberty to call for his bottle; all the terms which they make uſe of in drinking are borrowed from artillery: the bottle they call a barrel, water and wine they call powder, with this difference, that they call the former white, and the latter red. The exerciſe obſerved in drinking, does not allow them to make uſe of glaſſes; their glaſſes would be broke whenever they drink: they make uſe of bowls, which they call cannons. When they drink in ceremony they uſe this expreſſion, Give us powder, every body riſes, and then the Grand Maſter ſays, Charge: they hereupon fill their bowls, and the Grand Maſter ſays, Handle your arms---preſent---fire: thus are the three different actions which they obſerve in drinking diſtinguiſhed. In the firſt, they lay their hands on their bowls; in the ſecond, they hold them out as it were to preſent their arms; and in the third, they all drink. In drinking they all keep their eyes upon the Grand Maſter, in order to perform the exerciſe together; when they have

have drank, they hold their bowls out before them, then lay them upon the left breaſt, and afterwards upon the right, and this is done three times: they then lay their bowls three times upon the table, ſtrike their hands together three times, and each member cries out three times, Vivat. Their drinking in this manner makes the prettieſt ſight imaginable; and it may be ſaid, to the praiſe of the Free-Maſons, that there is no military ſchool in which the exerciſe is performed with greater exactneſs. Let the aſſembly be ever ſo numerous, the motion of one is always for the motion of all the reſt; no one is ever ſeen to be behind hand; and as ſoon as ever the word of command is given, the exerciſe is performed with a uniformity, that reſembles enchantment. The noiſe which is heard when they lay their bowls upon the table is very conſiderable, but not confuſed; 'tis but one ſingle ſtroke, but it is ſtrong enough to break any veſſels not made of ſolid metal: if any one failed in the exerciſe they would begin again, but they would not fill their bowls a-new; this happens but ſeldom, but it happens ſometimes; ſuch blunders are generally committed by members newly received, who are not accuſtomed to the exerciſe.

The

The King's health is the firſt they drink; they next drink that of the Grand Maſter; then that of the firſt and ſecond Aſſiſtants, and then that of the Brothers in general. When there are new members preſent their health is drank immediately after that of the Aſſiſtants; the ſame diſtinction is paid to the Brother Viſitors, who happen to be in the Lodge; they give this name to the Free-Maſons of another Lodge, who come to communicate with their Brethren. The quality of Brethren made evident by the ſigns of the order, intitles them to an honourable reception in all the Lodges.

'Tis to be noted, that when they drink in ceremony, they all drink ſtanding; when the Grand Maſter quits the Lodge about any buſineſs of importance, the firſt Aſſiſtant takes his place; hereupon the ſecond Aſſiſtant; takes the place of the firſt, and one of the Brothers becomes ſecond Aſſiſtant, ſo that theſe places are never vacant. The firſt Aſſiſtant thus become Grand Maſter, propoſes the health of him who has juſt quitted, and takes care not to forget his miſtreſs: this is done with the greateſt ſolemnity imaginable. The reader ſhall have a deſcription of it when I ſpeak of the ceremony of a reception: if the Grand Maſter returns to the Lodge during the ceremony,

he is not to take his place again; he is obliged to ſtand till the ceremony is over.

I muſt here obſerve, with regard to women, that tho' they are excluded the aſſemblies of Free-Maſons, honourable mention is always made of them there. On the day of a reception, at the ſame time that they give the apron to the new member, they give him two pair of gloves, one for himſelf and one for his miſtreſs or wife, if he be a married man. The ſociety is however, very reſerved with regard to women, for in their aſſemblies, as well ſolemn as particular, they ſpeak of them in very decent and very conciſe terms; they drink their healths, and preſent them with gloves, and that is all the notice that is taken of them by the ſociety. Tho' decency and ſobriety are always exactly obſerved at the entertainments of the Free-Maſons; they do not however, exclude gaiety and mirth: their converſations are ſufficiently animated, but 'tis the tenderneſs and brotherly affection that prevail in them, that render them moſt highly entertaining.

When the Brethren after having converſed for ſome time, appear diſpoſed to ſing the happineſs of the ſociety, the Grand Maſter employs for that purpoſe either the ſecond Aſſiſtant, or which ever of the Brethren he thinks

thinks beſt qualified to acquit himſelf to general ſatisfaction. In the firſt-rate Lodges, when the Grand Maſter orders a ſong, it is accompanied by a concert of French-horns and other inſtruments, whoſe harmonious ſounds are ſimbols of the union and good intelligence, in which the happineſs of the Brothers conſiſts. This concert being ended, they ſing the hymns of the fraternity.

Theſe hymns are of ſeveral ſorts: ſome are for the Aſſiſtants, others for the Maſter, others for the Fellow-Crafts, and they at laſt finiſh by thoſe of Apprentices. Whenever a Lodge is held, the ſongs of the Fellow-Crafts and the Apprentices are ſung; when the laſt ſong is ſung, the ſervants who are called Serving-Brethren, and who are likewiſe of the order, come to the Maſter's table, and bring with them their cannons charged; (we have already explained this term above) they lay them upon the Maſter's table, and ſeat themſelves amongſt them. They all ſtand up, and form a chain, that is to ſay, they hold each other by the hand, in a manner ſomewhat ſingular and extraordinary. He that ſtands on the right, holds the left hand of his neighbour, and he that ſtands on the left, holds the right hand of his:

thus they form a chain around the table. They then ſing the following air:

YE Brethern all,
Whom Free-Maſons men call,
Without care or ſtrife,
In joy paſs this life.
Be a full brimmer ſtill,
Your defence 'gainſt all ill,
And the jovial glaſs fill,
To the health of all, Free-Maſons all,
We are Brethern, both great and ſmall.

When they have ſung this catch they drink in ceremony, excepting that they do not cry Vivat. They then ſing other catches, and at the laſt they drink without omitting any of the ceremonies.

This whimſical jumble of ſervants and Maſters ſeems at firſt ſight odd and extravagant: however, if we conſider it in its true light, we muſt acknowledge that it does great honour to humanity in general, and to the ſociety of Free-Maſons in particular. 'Tis juſt to ſay, that quality of Brethern is real amongſt them, and not a vain denomination. Amongſt Free-Maſons, the Serving-Brethren taſte the ſame pleaſures with their Maſters, they enjoy the ſame privileges, and this muſt reflect the higheſt honour upon the ſociety.

Having

Having thus given a general idea of what paſſes in the aſſemblies of Free-Maſons, I ſhall proceed to lay before the reader the ceremonies obſerved upon the reception of a Free-Maſon. Whoever is deſirous of being received a Free-Maſon, muſt endeavour to get acquainted with a member of the ſociety, who is obliged to give an account of the life and manners of the candidate. He that undertakes to introduce a new member muſt begin by informing the Brethren of the good qualities of the perſon who deſires to be admitted of the ſociety: when the Brethren have given their anſwer, the candidate is at liberty to preſent himſelf: the Brother who ſpeaks of the candidate to the ſociety, is called the Propoſer; and on the day appointed for the reception, he ſtands God-father.

The Lodge in which the ceremony of reception is performed, conſiſts of ſeveral different apartments, one of which ſhould be totally dark. The God-father conducts the candidate into this firſt: he is firſt aſked whether he is conſcious of having the vocation neceſſary to be received: he anſwers yes; he is then aſked his name, ſirname, and condition. When he has anſwered theſe queſtions, whatever he has about him made of any ſort of metal is taken off, as buckles, buttons, rings, boxes, &c. There are ſome

Lodges

Lodges where the members are ſo exact in this reſpect, that they make a candidate to pull of his clothes if there be lace on them; they then make him uncover his right knee, and put his left foot with his ſhoe on, into a ſlipper; they then hoodwink him, and leave him to his reflection for about an hour. The chamber in which he is, is guarded within and without by Brothers, who have their ſwords drawn in their hands to keep off the profane, if any of them ſhould approach. The God-father ſtays in the room with the candidate, but he does not ſpeak to him: when this time of ſilence is over, the God-father goes and knocks three times at the door of the apartment in which the ceremony of reception is to be performed: the Grand Maſter anſwers from within by three ſtrokes, and then orders the door to be opened.

The God-father then tells him that a genteleman named N---- offers himſelf, and begs to be admitted a member of the ſociety: the Maſter ſays hereupon, Aſk him if he has a vocation. The Godfather does as he is directed, and ſoon after returns with the anſwer of the candidate: the Grand Maſter then orders that he ſhould be admitted; the Aſſiſtants crowd round in order to conduct him.

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We muſt here take notice, that there is in the midſt of the apartment a large ſpace, upon which two pillars of the Temple of Solomon are drawn. On each ſide of this ſpace are drawn likewiſe a capital T, and a capital B: the explanation of theſe letters is not given till the candidate is received: three lighted tapers placed in the form of a triangle, are ſet in the midſt of the ſpace between the pillars abovementioned.

The candidate is introduced blindfold into the apartment by the Aſſiſtants, whoſe buſineſs it is to conduct him. There are ſome Lodges in which, as ſoon as the candidate enters the apartment where the ceremony is to be performed, 'tis cuſtomary to throw powder or rozin, the illumination of which has always ſome effect, tho' the perſon is blindfold.

The candidate is carried three times round the ſpace in the midſt of the chamber. In ſome Lodges the candidate is obliged to go nine times round this ſpace: whilſt he is making this circuit, the Aſſiſtant-Brothers make a ſort of a noiſe, by ſtriking conſtantly upon the attributes of the order, which hang to the blue ribbon, which they wear about their necks. There are ſome Lodges where this cuſtom is not obſerved; thoſe

thoſe who have gone thro' this ceremony declare, that nothing can be more painful than making this circuit blindfold; one is as much fatigued when it is finiſhed, as after a long journey.

When all theſe ceremonies are over, the candidate is led to the midſt of the above-mentioned ſpace; he is then brought three times before the Grand Maſter, who is at the upper-end behind an arm-chair, upon which is placed the Goſpel according to St. John. The Grand Maſter then puts this queſtion to the candidate, Do you find that you have a vocation to be received a member of this ſociety? The candidate anſwers, Yes. Let him ſee the light, ſays the Grand Maſter thereupon, he has been deprived of it long enough. They then take the bandage from his eyes, and whilſt they are ſo doing, the Brethren form a circile round him with their ſwords drawn in their hands, the points of which they preſent to his breaſt. The lights, the glitter of the ſwords, the fantaſtick ornaments borne by the grand officers, the appearance of all the Brethren in white aprons, all this together makes a dazzling ſight for a perſon who has been two hours in the dark, and whoſe eyes are moreover extremely fatigued by the bandage. The darkneſs which the candidate has been ſo long kept in, and his uncertainty concerning what

what is to be done for his reception muſt, no doubt, throw his mind into a perplexity, which cannot but occaſion an extreme ſurpriſe at the moment that the light is reſtored to his eyes. When the bandage is taken off, the candidate is obliged to come three times up to a ſtool, which is placed at the foot of the arm-chair: upon this ſtool are placed a rule and a compaſs: then the Brother, who is dignified with the title of Speaker, becauſe he is obliged to make a ſpeech at the reception, ſays to the candidate, You are going to enter into a reſpectable ſociety, which is more ſerious and important than you imagine. It admits of nothing contrary to law, religion or morality, nor does it allow of any thing inconſiſtent with the allegiance due to his Majeſty: the Worſhipful Grand Maſter will tell you the reſt. 'Tis evident from this ſpeech, that the orators of the ſocieties of Free-Maſons are ſtudious of brevity.

'Tis however left to the direction of the Speaker to add ſomething to the uſual form; but what he adds, muſt be very conciſe: this is a law eſtabliſhed by the founders of the order, who very prudently thought proper to baniſh every thing tedious and unneceſſary: they foreſaw, no doubt, that a more extenſive liberty would introduce amongſt them, as it has elſewhere,

the tireſome cuſtom of making long and inſipid harangues, the extravagant jargon of which has long offended the ears of the judicious.

The duty of a Free-Maſon is to live amicably with his Brethren, to obſerve punctually the inſtitutions of the ſociety, and above all a profound ſecrecy, with regard to its myſteries. There is no occaſion for a long diſcourſe to inſtruct candidates upon this head. When the Speaker has ended his ſpeech, the candidate is deſired to put his knee upon the ſtool: he muſt kneel upon his right knee, which is bare as I ſaid above. According to the antient form of reception, the candidate, tho' kneeling upon his right knee, ſhould have his left foot in the air: this poſition appears to me a little troubleſome; 'tis probable it has been thought ſo by others, for in many Lodges it is not inſiſted upon; 'tis thought ſufficient to put the left foot, with the ſhoe, on into a ſlipper.

Whilſt the candidate is in this poſture, the Worſhipful Grand Maſter ſpeaks to him as follows: Do you promiſe never to tell, write, or diſcloſe in any manner whatever, the ſecrets of Free-Maſons and of Free-Maſonry, except to a Brother at the Lodge, and in the preſence of the Worſhipful Grand Maſter? Every body muſt be ſenſible, that whoever

whoever has taken the trouble to offer himſelf, promiſes whatever is required of him. Then his breaſt is opened, leaſt a woman ſhould offer herſelf, and tho' there are women who are not better provided in that reſpect than ſome men, the Brethren are ſatisfied with this ſlight inſpection: they then place the point of a pair of compaſſes upon the left breaſt of the candidate; he himſelf holds it with his left hand; his right he lays upon the Goſpel, and he promiſes to obſerve all that has been enjoined him by the Worſhipful Grand Maſter: he then pronounces the following oath; If I break theſe rules I conſent, that my tongue be plucked out of my mouth, my heart torn, my body burned and reduced to aſhes, and the aſhes ſcattered in the air, that no farther mention may be made of me amongſt men; So help me God, and this Holy Goſpel. When the candidate has pronounced this oath, he is obliged to kiſs the book: this being done, the Worſhipful Grand Maſter places him at his ſide: he then receives the Free-Maſon's apron, of which I have ſpoken above; a preſent is likewiſe made him of a pair of gloves for himſelf, and another for his miſtreſs or wife. When the ceremony of giving the apron and gloves is finiſhed, they teach the new Brother the Free-Maſons ſigns, and explain to him the letters drawn on the ſpace in

the midſt of the chamber, that is to ſay, J, which ſtands for Jaken. They then teach him the firſt ſign, by which he may know the Brethren, and be known by them. This ſign is called Guttural; 'tis made by raiſing the right hand to the neck in ſuch a manner, that the thumb raiſed perpendicularly on the palm of the hand, which ſhould be as near as poſſible on a horizontal line, may form a rule. The right hand being thus raiſed to the left-ſide of the chin begins the ſign; then they lower it and bring it down to the right-ſide, and ſtrike a blow on the coat, on the ſame ſide: this ſignal immediately raiſes the attention of a Free-Maſon, if any of the ſociety ſhould happen to be preſent; he makes the ſame ſign himſelf, and then they approach. If the firſt anſwers, there follows another ſign: they take each others hands, and in ſo doing, they mutually lay the right thumb upon the firſt and largeſt joint of the fore-finger, and approach as it were to confer. Upon this occaſion they pronounce the word Jaken: theſe ſigns characteriſe prentices; however, they are the firſt ſigns made by Free-Maſons when they meet. The ſecond is called the Manual: when the Brethren have taught the Apprentice the ſigns of the order and the word Jaken, which may be looked upon as one of the ſacramental terms of the fraternity, they teach him

him another manner of pronouncing it. It was thought neceſſary to have recourſe to this expedient, to prevent being taken in by ſuch of the profane, as by diligent inquiry might diſcover the ſigns and terms of Free-Maſonry. When therefore a Brother has any ſuſpicion, that a perſon who makes the ſigns of the ſociety does not belong to it, he deſires him to ſpell, he does not explain himſelf any farther, every Free-Maſon knows what is meant by this. Then one ſays J, the other is to anſwer A, the firſt ſays K, the ſecond E, and then the firſt ſays N, which makes the word Jaken. 'Tis in this manner Free-Maſons come to know each other: 'tis true, indeed, that theſe firſt ſigns denote only an Apprentice; there are others for the Fellow-Crafts and the Maſters: I ſhall here in few words explain them to the readers.

The ceremony of the inſtallation of an Apprentice into the order of Fellow-Crafts, is always performed in a Grand Lodge: the Grand Maſter and the Aſſiſtants appear with all the ornaments of their dignity: the figures are drawn with a pencil upon the cieling of the chamber in which the ceremony of reception is performed, and inſtead of a miſhapen ſtone, which is drawn at the reception of an Apprentice, as it were to give him to underſtand, that he is fit for coarſe work only,

a ſtone fit to ſharpen tools is repreſented, in order to denote, that he is now qualified to poliſh his work and bring it to perfection. He is not obliged to repeat the oath which he had taken before, it is ſufficiently intimated by a ſign, which is called Pectoral. The candidate is taught to lay his hand upon his breaſt in ſuch a manner, as to repreſent a rule: this poſition denotes a tacit oath, by virtue of which the Apprentice, who is to be received a Fellow-Craft, promiſes, upon the word of a Brother, never to reveal the ſecrets of Free-Maſonry. They then explain to him the meaning of the great B drawn on the ſame ſpace on which the pillars of Solomon's Temple are repreſented. This letter ſtands for Booz: 'tis cuſtomary to ſpell it in the ſame manner with the word Jaken, when there is any room to apprehend that a perſon, who would make himſelf paſs for a Brother, is not really of the ſociety. The myſteries of the reception of a Maſter conſiſt only in a ceremony ſomewhat ſingular, with regard to which I can inform even ſome Maſters, long ſince received, of certain particulars, which they are altogether ignorant off. When a Maſter is to be received, the Hall of Reception is adorned in the ſame manner as at the reception of an Apprentice or Fellow-Craft; but there are more figures repreſented on the middle ſpace; beſides the tapers placed

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in the form of a triangle, and the two famous pillars abovementioned, ſomething that reſembles a building, which they call a Moſaic palace, is deſcribed there with the utmoſt exactneſs. They alſo paint there two other figures, one of which is called the Laced Tuft, and the other the Throne beſet with ſtars: there is alſo repreſented a perpendicular line in the form of a Maſon's inſtrument, commonly called by workmen a Plumb-line. There is moreover another figure which denotes the Tomb of Hiram. The Free-Maſons with great ceremony lament the death of this Hiram, who has been dead almoſt three thouſand years.

There are many Free-Maſons, who know only the name of this Hiram, without knowing who he was: ſome take him for Hiram King of Tyre, who made an alliance with King Solomon, and furniſhed him with all the materials for building the Temple. The Brethren think that tears are due to the memory of a prince, who helped to build an edifice, which they intend to rebuild.

The Hiram in queſtion was very far from being king of Tyre: he was an excellent workman in all ſorts of metals, as gold, ſilver and copper: he was ſon of a Tyrian, and a woman of the tribe of Nephtali. Solomon ſent for him to Tyre, in order to employ

employ him in adorning the Temple. In the fourth book of Kings, the reader will find an account of what he did for the embelliſhment of that edifice. Amongſt other works, mention is made in Scripture of the two copper pillars, each of which was eighteen cubits high and twelve round, over which were cornices graven in the form of lillies. It was he that gave names to theſe two pillars; he called that on the right hand Jaken, and that on the left Booz: this is the Hiram who is now ſo much regretted by the ſociety.

The reception of a Maſter is little more than a ceremony; ſcarce any thing new is learned at it, except a new ſign, which is called Pedeſtral. 'Tis made by placing the feet in ſuch a manner, as to repreſent a rule: this figure is explained allegorically; it intimates, that a Brother ought always to have equity and juſtice in view, be faithful to his King, and irreprehenſible in his morals.

Theſe then are the four principal ſigns that characteriſe the Free-Maſons. The Guttural, ſo called, becauſe it is made by raiſing the hand to the throat, in order to make the ſign of a rule. The Manual, in which the Brethren touch the joints of each others fingers. The Pectoral, which is made by

by laying the hand upon the heart in form of a rule; and the Pedeſtral, which takes it's name from the poſition of the feet.

The Maſters have no words to diſtinguiſh them from the Fellow-Crafts; they only obſerve the cuſtom of laying the arm upon the ſhoulder when they embrace each other: this is their diſtinguiſhing mark, which is followed by the Pedeſtral ſign.

In all the aſſemblies of Free-Maſons, the ceremony of drinking healths, takes up much of their time: however, there ſtill remains enough for them to contribute to their mutual edification, by propoſing queſtions. When a queſtion is propoſed to a Brother, which he has not ſkill enough to anſwer, he lays his hand in the form of a rule upon his breaſt and bows his head, to intimate that he deſires to be excuſed from anſwering; then the Grand Maſter addreſſes himſelf to one of more experience in ſuch terms as theſe; Brother how many are required to form a Lodge? The Brother anſwers, Worſhipful Grand Maſter, three form it, five compoſe it, and ſeven make it perfect. Queſtions of a much higher nature are propoſed to the Maſters, or rather the Maſter when interrogated upon the moſt ſimple queſtion anſwers, in terms altogether ſublime. For example,

the Worſhipful Grand Maſter ſays to one of the Aſſiſtants: Brother whence come you? The other anſwers, Worſhipful Grand Maſter, from St. John's Lodge. The Grand Maſter then aſks him, What did you ſee there, when your eyes were uncovered? The Aſſiſtant anſwers, I ſaw three great lights, the Moſaic palace, the Canopy beſet with ſtars, the Laced-Tuft, Plumb-line, &c. Nothing can be more circumſtantial than this anſwer; and tho' it may be thought ſomewhat obſcure, it gives perfect ſatisfaction to the Brethren who hear it, and gives the moſt lively pleaſure to the whole company. The Free-Maſons ſigns are made from time to time: the Adepts make them with a facility that charms the ſpectators, and thoſe who have not been ſufficiently exerciſed, or who are awkward in their addreſs, ſometimes divert the Brethren not a little, by the confuſion and perplexity which they diſcover. 'Tis unneceſſary to enter into a longer detail concerning the ſubjects, upon which the inſtructions or converſations of the Free-Maſons generally turn; they are generally much of the ſame nature with thoſe I have juſt mentioned.

'Tis then in vain that calumny has endeavoured to blacken the Free-Maſons, by the moſt infamous aſperſions; the pleaſures which they enjoy together, have nothing of

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an impure nature in them, and the uniformity which reigns in their aſſemblies, is no ways tireſome or diſguſting, becauſe they tenderly love one another. I am ſenſible that any body but a Free-Maſon would take but little pleaſure, in what gives the ſociety the higheſt delight: but to a Free-Maſon, every thing that concerns the order is moſt important and intereſting. what would be perfectly inſipid to one of the profane, is an exquiſite pleaſure to a Free-Maſon: this is a remarkable proof of the great influence of the ſociety.

'Tis evident therefore, that there is nothing but what is perfectly harmleſs and innocent in the converſations, which the Free-Maſons hold at their aſſemblies; and the purity of ſentiments which diſtinguiſhes this ſociety from all others, derives a new luſtre from the joyous hymns which the Brethren ſing after they have been ſometime at table.

'Tis well known, that the character of each individual appears manifeſt in the ſongs which he ſings. It happens ſometimes, for example, that a perſon on account of his age or condition, obſerves for a time the utmoſt reſerve; but when once warm'd with the juice of the grape, thinks he may diſpenſe with the laws of decency, and indulge

himſelf in the moſt groſs obſenity. 'Tis a maxim pretty generally received, that ſingers ſhould be free from all reſtrictions: this maxim the Free-Maſons have never thought proper to adopt, and their ſongs, as pure and innocent as their diſcourſe, breathe nothing but gaiety and goodneſs of heart.

'Tis in all companies looked upon as a breach of politeneſs to whiſper, but 'tis generally ſpeaking, looked upon only as a breach of politeneſs; by the Free-Maſons it is looked upon as a crime, which is puniſhed with greater or leſs ſeverity according as the offending party is more or leſs in liquor.

The form obſerved at the expulſion of a Free-Maſon, is as follows: The Grand Maſter does not immediatly proceed with the utmoſt rigour; but begins by a gentle admonition, and if the faulty Brother returns to his duty, he is only condemned in a fine. I obſerved above, that it was always applied to the relief of the poor: this has been always the practice among the Free-Maſons. Some Lodges have, however, thought proper to keep the money to ſpend it at merry meetings.

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When the Brother who has been admoniſhed, pays no regard to the remonſtrances of the Grand Maſter, they proceed againſt him with rigour, if the caſe ſeems to require it. The Grand Maſter calls a council, the members proceed to vote, and if the majority vote for the expulſion of a Brother, 'tis done after this manner. The Grand Maſter ſtrikes upon the table, and cries out, Liſten to the order Brethren: the Aſſiſtants ſtrike alſo, and repeat what the Grand Maſter has ſaid: when every body preſent appears attentive to the order, the Grand Maſter lays his hand upon his breaſt in the form of a rule, and addreſſing himſelf to the firſt or ſecond Aſſiſtant, ſays to him, Brother, why did you get yourſelf received into the ſociety of Free-Maſons? He that is queſtioned, anſwers as follows: Worſhipful Grand Maſter, it was becauſe I was in the dark, and was deſirous of ſeeing the light. The Grand Maſter then aſks him, How were you received a Free-Maſon? To which he anſwers thus, Worſhipful Grand Maſter by three great ſtrokes. The Grand Maſter aſks him next, What do theſe three ſtrokes ſignify? To which he anſwers, Knock, and it will be opened to you, aſk and you ſhall receive; offer yourſelf, and you ſhall be accepted. The Maſter then puts this queſtion, What did you ſee when you were received? To which he anſwers,

Nothing

Nothing that I could comprehend. Grand Maſter aſks, How were you dreſſed when you were received at the Lodge? Anſwer, Worſhipful Grand Maſter I was neither naked nor richly dreſſed, but decently only. Grand Maſter aſks, Where did the Grand Maſter ſtand when you were received? Anſwer, On the eaſt-ſide. Grand Maſter aſks, Why on the eaſt-ſide? Anſwer, Worſhipful Grand Maſter, becauſe as the ſun riſes in the eaſt the Grand Maſter ſhould ſtand on that ſide, in order to open to the workmen, and inſtruct the Lodge. Grand Maſter aſks, Where did the Aſſiſtants ſtand? Anſwer, Worſhipful Grand Maſter on the weſt-ſide. Grand Maſter aſks, Why on the weſt-ſide? Anſwer, Becauſe as the ſun ſets in the weſt, the Aſſiſtants ſhould ſtand there to pay the workmen, and ſhut the Lodge.

The Grand Maſter then pronounces the ſentence of expulſion in theſe terms: Firſt and ſecond Aſſiſtant, Brethren, and Fellow-Crafts of this Lodge, the Lodge is ſhut: this the Aſſiſtants repeat. The Grand Maſter then tells the Brother that is in fault, that the Lodge is ſhut on account of the crime he has committed, and neglected to make proper reparation for. From that time, he that has received this reprimand is excluded from the order; no farther mention is made of him, when the Brethren are invited

invited to aſſiſt at a reception; and care is at the ſame time taken to intimate to the other Lodges the bad qualities of him, who has been treated with this ſeverity: 'tis then a rule to admit him no where; this is one of the ſtatutes of the order.

However, a Brother muſt carry his obſtinacy very far, to oblige the ſociety to treat him with ſuch rigour: an order ſo remarkable for its mildneſs, tranquillity, and peaceable diſpoſition, does not ſuffer this rigorous ſentence to be pronounced againſt any of its members, without having firſt tried every method to bring about a reconciliation: ſuch a diſagreeable interruption muſt conſiderably diminiſh the pleaſure, which the Brethren take in ſinging the hymns of the order. However, as 'tis a rule to ſing in the ordinary aſſemblies, their ſongs are reſumed as ſoon as a perfect tranquility is reſtored. I have already obſerved, that they concluded by the Apprentices ſong, and I have taken notice, that the Serving-Brothers at that time, ſeat themſelves by their Maſters. In the ſame place I deſcribed the forms obſerved in the laſt ceremony; for which reaſons I think it unneceſſary to enlarge upon them at preſent. Having thus laid before the reader the ceremonies of the Free-Maſons, and explained

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their ſigns, I think it abſolutely neceſſary to give him a conciſe hiſtory of Hiram, Adoniram or Adoram, architect of the Temple of Solomon, as the ſociety was formed in order to rebuild that Temple. Hiram the chief architect of Solomon's Temple, had ſo great a number of workmen to pay, that he could not poſſibly know them all; he therefore gave each of the chief of them a particular ſign to diſtinguiſh them. The Apprentices word was Jakin, the name of one of the brazen pillars at the gate of the Temple, at which they were wont to aſſemble in order to receive their pay. They made their ſign by laying their right hand upon their left ſhoulder, then turning it to the right, and letting it fall upon the thigh, and this was to be done at two different times. The word of the partners or Fellow-Crafts, was Boaz; for that was the name of the other brazen pillar at the Temple gate, where they likewiſe met to receive their ſalary. They made their ſign by laying their right hand upon their left breaſt, their four fingers being joined together and ſtretched out, whilſt the thumb made a right angle with them. The Maſter had his peculiar word to diſtinguiſh him from thoſe I have juſt mentioned, and that was the name Jehovah, but this was altered after the death of Adoniram. We ſhall here give the Free-Maſons oath at full length,

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as we have given only a general idea of it in our account of a reception, and with it we ſhall conclude our narrative.

## *The* OATH *made by the* FREE-MASONS *on the firſt day of their reception.*

I Promiſe and engage upon the word of a gentleman, before God and this honourable company, never to reveal the ſecrets of the Free-Maſons, and of Free-Maſonry, nor to be directly or indirectly the cauſe of revealing, printing, or graving the ſaid ſecret in any language, or in any character whatever. I likewiſe promiſe never to ſpeak of Free-Maſonry, except to a Brother, and that after having ſtrictly examin'd him. This I promiſe upon pain of having my throat cut, my tongue plucked out, my heart torn, and my body burned and reduced to aſhes, and the aſhes ſcattered through the air, ſo that my memory may no longer remain amongſt men, or amongſt Free-Maſons.

This is the ſubſtance of the oath, the ſenſe is always the ſame, though there may be ſome difference in the expreſſions.

For example, in a certain lodge, which I ſhall not name, inſtead of ſaying, I promiſe before GOD, their expreſſion is, I promiſe before the GREAT ARCHITECT OF THE UNIVERSE.

APPENDIX.

# APPENDIX.

I SHALL here give a recapitulation of the ſigns, words, and manner of touching of the Free-Maſons, and explain the true uſe of them, as it has not been done with all the care which it required in the courſe of this work. It will moreover be a ſatisfaction to the reader to find them united in one point of view, as that will ſave him the trouble of looking for them in different parts of the treatiſe. The firſt ſign made by the apprentices is the Guttural. They make it by placing the right hand on the left ſide of the neck under the chin. The hand muſt be placed in an horizontal line, the four fingers ſtretched out and kept cloſe together, and the thumb lowered ſo as to form a rule. They then draw back the hand on the ſame line to the right ſide of the neck, and they laſt of all let the hand fall upon the thigh, and ſtrike their coats. The ſecond ſign, which is called the manual ſign is made by laying the right thumb upon the firſt joint of the forefinger

of the right hand. The ſign made, the brethren ſpell the word Jakin in the manner deſcribed above. The paſs word of the apprentices is Tubal Cain. The Fellow-crafts ſign conſiſts in laying the right hand upon the breaſt, near the ſeat of the heart, the four fingers being ſtretched out and kept cloſe together, the thumb being kept at ſome diſtance in the form of a rule, and the arm at ſome diſtance from the body, ſo as to make the elbow jut out. This is the pectoral ſign. The Fellow-Crafts touch is the ſame with that of the apprentices, excepting only that it is made upon the ſecond finger. The word Boaz they ſpell and pronounce in the ſame manner with the word Jakin. The paſs word to the Fellow-Crafts is Shibboleth. The Maſters make uſe of the ſame ſigns, the ſame touch, and the ſame word with the Fellow-Crafts. They have a paſs-word, which is Giblim. However they have a word, a touch, and a ſign, peculiar to themſelves. The word is Mack-benack, but it is ſeldom pronounced, becauſe it is looked upon as ſacred. The Maſter's touch is not in frequent uſe neither. It is made by putting the right thumb between the right thumb and forefinger of the perſon touched, and taking hold of the inward part of his wriſt with the remaining four fingers, which muſt be kept at ſome diſtance

diſtance. They then approach and embrace, as has been ſaid above. The maſter's ſign conſiſts in making the rule with the hand in the manner already explained ſeveveral times, in raiſing it horizontally to the top of the head, and in laying the end of the thumb upon the forehead, then bringing it down in the ſame poſition below the breaſt, and putting the end of the thumb into the pit of the ſtomach. This ſign is made uſe of only in a lodge and at the reception of Maſters. There is one ſign more which is ſeldom made uſe of except in a lodge, though it is uſed indiſcriminately by the Apprentices, the Fellow-Crafts, and the Maſters. 'Tis the pedeſtral, this is made by placing the heels contiguous to each other; and keeping the ends of the feet aſunder ſo as to form a rule. With regard to the manner in which Free-Maſons write to each other, they ſeldom uſe any other form then this: I ſalute you by the number 3 and then join 3 &c. But when one lodge writes to another, the word Sir is wrote in the form of a rule.

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R.

And to this is added ſome ſymbol of the ſociety.

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## An APOLOGY for the FREE-MASONS.

MUST then our ſociety ſtill be abus'd,
And traduc'd by the vile and unjuſt;
Since by the profane we're ſo often accus'd
At laſt we muſt anſwer, we muſt.

Since to calumny's tongue we've ſo long been expos'd,
Our cauſe we muſt now juſtify;
Since ſo long by our foes we have all been oppos'd
'Tis proper to make a reply.

Know then that the brethren all duties attend,
That they're true to the king and the ſtate;
A Free-Maſon ever is true to his friend,
Which makes all his virtues complete.

Fair Liberty ſtill in our lodges preſides,
But ne'er violates decency's laws;
We true pleaſures enjoy and whatever betides,
We all have the ſame common cauſe.

Tho' our pleaſures from public view are conceal'd,
Our rules are ſtill ſtrict and auſtere,
Our myſteries ever remain unreveal'd;
No prying inquirers we fear.

Our purpoſe is only true bliſs to obtain,
And the golden age to reſtore;
On earth to renew Aſtrea's bleſt reign,
And make mortals as bleſt as of yore.

To convince the reader that theſe boaſts of the Free-Maſons are not altogether empty and oſtentatious, it is proper to ſay a word concerning the manner in which they aſſiſt their poor. In this reſpect they make no manner of difference between foreigners and fellow citizens; and this is, no doubt, highly laudable. There are many more ſongs compoſed by Free-Maſons upon their affairs, but as they turn, for the moſt part, upon the ſame topicks, we apprehend, that a ſingle inſtance will be ſufficient to give the reader an idea of them.

FINIS.

# APPENDIX